Reasonable

# The Excellency of the CHRISTIAN Religion,

DEMONSTRATED:

The *Wisdom* of its Precepts Justified;

And the *Folly* of *Sinning* against those Precepts, Reprehended.

WITH

Incontestable *PROOFS*,

That *MEN*, who would *Live Reasonably*, must *Live Religiously*.

By COTTON MATHER.

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# Reasonable RELIGION.

Isa. XLVI. 8.

Shew your selves MEN.

SHould they that manage the Publick *Exhortations*, Demand, [*And we do Demand it!*] of all our *Christian Hearers*, to approve themseves *Real Christians*, it is to be feared, the Demand would not be universally complied withal. We do, in the Name of the Great God, propound unto our Neighbours, all the *Faith*, and *Repentance*, and *Fruitfulness*, and *Watchfulness* of *Christianity*; and there is too little compliance, with the proposals. But that our *Exhortations* may be rendred the more Irresistible & Ungainsayable, Behold,

the *Form* wherein they now arrive unto us. Instead of saying, *Shew your selves Regenerate Christians*, we will only say, *Shew your selves Rational Creatures*. Let this One Great point be gained, and we shall go a great way to gain every point. It is not more Essential unto MAN, to be *Animal Rationale*, than to be *Animal Religiosum*. He that is not *Religious*, is not worthy to be counted *Rational*. The matter between God and us, is now brought unto those Terms, *Either a Saint or a Bruit*. Either become a sincere Servant of the Lord Jesus Christ, or else pretend not unto the Name of a MAN; murmur not, O sinful man, if all the *Angels* in Heaven count thee but as a *Beast* in the shape of a *Man*; and by so much worse than a *Beast*, by how much more in the shape of a *Man*.

The God of Heaven Rebuked the Sottish and Foolish *Idolatry*, whereunto the Jewish Nation sometimes Apostatized: And in His Rebukes, having

first Exposed the Ridiculous Folly of *Idolatry*, He thus calls upon them, Now, Shew your selves Men, O ye Transgressors; q. d. Do but act *Reasonably*, and you will no more be such *Transgressors* of my Holy Laws. The Blessed God would here argue men out of *Irreligion*; And He does it, from the Topick of *Ridiculous unreasonableness* which *Irreligion* is to be charged withal. The Hebrew Original, is capable of that further Signification, *Be Ashamed*. And indeed, men acting *Reasonably*, would be *Ashamed* of the *Folly* that is Committed in sinning against the Laws of God. The clause next unto our Text, in the French Translation, very agreeably confirms our sense of the Text, *Return to sense, O Transgressors*.

The Great point, which with the countenance of this Text, I undertake to manage, is This:

Did men Act Reasonably, they would Live Religiously.

## OR,

*In sinning against* God, *the sinner does not act like a* Reasonable man.

'Tis to act more like a *Beast*, than like a *Man*, for any man to sin against the God that made him. If men would shew themselves men, they would not allow themselves in those things that are contrary to and condemned by the *Religion* of the Lord Jesus Christ.

Indeed some were once blamed, in 1 Cor. 3. 3. for *Walking as men*; but the meaning of it was, *Walking* as *men* commonly *Walked*; not *Walking* as men should *walk*, if they would shew themselves men: They who *Walk* as *Carnal men*, and *Sensual men*, do not act as *Rational men*. Sin is an *Unmanly sort* of a Thing. 'Tis *Beneath a man*, to sin against the *most High God*. By living in *Sin*, men debauch and debase themselves below men. Tis *Reason*, whereby a *Man*

is distingui ed from a *Beast*; *Sin* is repugnant unto the principles of that *Reason*, by which the Almighty hath given us our Distinction. In *Sin* men offer violence unto the principles of *Reason*. Though a man that *Errs* does like a *Man*, as *man* has now *unman'd* himself, yet men don't show themselves men in their *Errors*, that is to say, *Reasonable men*. *Peccare est, instar pecudum Errare.*

Now,

In the First place, We have a *Reasonable Demonstration* of this Assertion, in the *Divine Testimony* of *The Scripture*. We don't shew our selves men, if we don't Receive that Book, which we call, *The Bible*, or, *The Scripture*, as a *Divine Testimony*. It stands not with *Reason* that any but the *Holy God*, should be the Author of such an *Holy Book*: It is highly Reasonable, That the God, who *is Good*, and who *does Good*, should by *writing teach His good Statutes* unto us. But if we shew our selves men, we

shall

shall no where find any Book but This, where we shall see *Written* the *Statutes* of God. All the *Wicked* Force of *Earth* and *Hell*, hath been Employ'd for the suppression of this *Book*: If it had not been *Gods Book*, it could not have been preserved. The *Mysteries*, the *Prophecies*, and the *Majesty* of the *Book*, are the evident Signatures of a *God* upon it. We don't shew our selves men, if we don't Entertain this *Book of Truth*, when we see Inconteſtable *Truth* shining in every line of it; a *Book*, which the more it is examined, the the more the *Truth* of it is demonstrated. Now one Thing asserted, as a *Truth*, in this *Book*, is, That all *Sin* is an *unreasonable Folly*. A *Sinner* is called *A Fool*, by the *only Wise God*: In the *Book of Wisdom*, he is, it may be, an hundred and fifty times over called so. We have Read of a Great Prince, who was overtaken with a sin against the Great God; when he came to sober Thoughts upon his own sin,

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he Cried out, in 2 Sam. 24. 10. *O Lord, I have Sinned, and I have done very Foolishly.* Yea, A *Sinner* is by the Divine Oracles, (as in Eccl. 9. 3.) pronounced, *A Mad-man.* A *prodigal sinner* is in these Oracles, represented as one *besides himself.* If men would but *come to themselves*, with the *prodigal* in the *Parable*, they would come into the *Service* of God. The *Service* of the Lord Jesus Christ, prescribed in the *Christian Religion*, is called, in Rom. 12. 1. *A Reasonable Service.* A man without serious and practical *Religion*, is Emphatically compared, in Job 11. 12. unto, *A wild Asses Colt.* What? An *Ass*, and a *wild Ass*, and the *Colt* of a *wild Ass*! Behold, O Irreligious man, Behold thy picture, how 'tis drawn by the pencils of God. One once, with too much *Reason* made this Division of *Man*; The *Man*, and the *Beast*. When man *Sins*, he puts off the *Man*, and puts on the *Beast*. And hence, when man fell into *Sin*, 'tis said in Psal. 49.

12.

12. *He is like the Beasts that perish.* A man that has been sinning, must bemoan himself before the God, against whom he hath sinned, like him, in Psal. 73. 22. *Lord, I have been as a Beast before thee.* Yea, the very *Beasts* may *instruct* the Sinner; [ Job. 12. 7. ] And will *Condemn* him at the last.

But we will pass unto a Further, and a Treble, *Demonstration* of our Assertion; and we will prove it from *Reason*, that we cannot lay aside *Religion*, but we lay aside *Reason* too.

I. 'Tis a most *Reasonable* Thing, to *Believe* those Things, which oblige all men to *Live Religiously*. There are two Things, which every *Reasonable* man must Believe, or else forfeit his *Reason*. A man does not shew himself a man, if he don't Believe *That there is a God*, and, *That the Christian Religion is the Truth of God*. But then, what follows? It necessarily follows, That we don't Act *Reasonably*, if we don't *Live Religiously*.

First, That man does not shew himself a man, who does not Believe, *That there is a GOD.* We read in Psal. 14. 1. *The Fool hath said in his heart, there is no God.* An *Atheist* shews himself a *Fool*, and not a *Man.* Indeed, the *Being* of every thing else, may with more of *Reason* be questioned, than the *Being* of that GOD, who gave *Being* to every thing else. It was a Reasonable speech of the Noble and Learned, *Earl* of *Northampton*; *If I could give any account, how I my self, or any thing else, had a being without God, or how there came to constant a consent of man-kind about the Being of a God, I could be an Atheist:* But it is Impossible, it is Impossible.

First, The *Belief* of a GOD, Imprinted on the Hearts of all the World, is a sufficient *Reason* for the *Belief* of a GOD. Can they shew themselves men, who don't Believe, that which they find, as 'tis said in

Rom.

Rom. 2. 15. *Written in their Hearts?* I pray, who *Writ* it there? As there is in the *Eye* of man, an *Innate Faculty* of seeing, by which it will acknowledge the Being of the *Light*, when ever 'tis opened: Even so, there is an *innate Faculty* in the *Mind* of man, which is never, in the least opened, but it acknowledges the Being of a GOD. This Faculty, whence can it proceed? We don't shew our selves men, if we suppose it can proceed, from any but that GOD, of whom it is said, in Zech. 12. 1. *He forms the Spirit of man within him.* The Belief of a GOD, is not peculiar to any *One sort* of men. *All Nations* are so agreed in This, that rather than have *No God*, they'l have a *Thousand.* The Notion of a GOD, is *Natural* unto the *Reason* of a man; An Inclination to confess it, is Engraven in the Breast of man, as with the *point of a Diamond.* It is not the meer Tradition of our *Fathers*, or the meer policy of our *Rulers*; No

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They themselves are under as much Apprehensions of a GOD, as any of us. Let us but shew our selves men: What *Reason* have we for our *Belief* of a GOD? Why our very *Belief* is a *Reason* for our *Belief*. One must first cease to be a *Man*, before he lose his *Belief* of a GOD. It is easier for a man to Expel his own *Soul* out of his *Body*, than to Expel and Efface the sense of a GOD, out of his *Soul*. There is *Reason* to think, that there never was a Direct and a Downright *Atheist* among men in the world. Indeed there have been horrid and filthy *Swine*, looking like *men*, who have brag'd, that they did *not Believe a God*; but even these too have *Ly'd* in their Impious and Infandous *Brags*. *Affirmant interdiu, Nocte tamen dubitant.* None of these Wretches, have so Believed, *There is no God*, as to be without vehement, and violent, and stonishing suspicions of the contrary. These Wretches undergo horrible Twinges in their Souls, awaking out

of their dozing Sensualities; and in their Distresses, they Cry to the GOD, whom they have Blasphemed. I remember, A Pagan Historian takes notice of it; The *Persians* being pursued by the *Gracians*, were to venture over the River *Strymon*; which River had been frozen, but was now beginning to Thaw; [illegible] the Historian, *those Gallants* [illegible] *little before had boldly main*[illegible] *was no God, I my self saw them* [illegible] *fall down on their Knees, and lift up their Hands, and Eyes, and Cries to Heaven, Crying O God, Help us, O God Save us, O God, have Mercy on us!* Whence is this Impression of a GOD on the Souls of men: Tis none but a GOD, that could Imprint it.

Again; The *Works* of GOD commend, yea, command, the *Belief* of His *Being*, unto the *Reason* of man. Shew your selves men; Was it not Reasonably said, in Rom. 1. 20. *The Invisible Things of GOD, are clearly seen from*

*from the Creation of the world, even His Eternal Power and God-head.* The *Works* of *Creation*, are enough to satisfy the *Reason* of any *man*, in the *Being* of a GOD. Let *Reason* look upon the *World*, the various *Parts* of it, the curious *Ends* of it, the incomparable *Order* of it; it will see a *World* of *Reason* to Conclude, *That there is a GOD, who made such a World.* There are the sensible stamps of an Immense *Power*, and *Wisdom*, and *Goodness*, to be seen every where throughout the world; *there is no Language*, or Creature, *where the voice thereof is not heard.* It is plain, from the late Invention, & poor Improvement of *Arts*, and from the gradual Growth of mankind, perhaps not yet increased unto one *thousand million*, 'tis plain to *Reason*, that the world had a *Beginning*. But from Whence? Not from a Casual concourse and jumble of *Atoms*. Were Ten Thousand Wheels *Casually* thrown together, would they fall so, that Seven or

Eight of them, would form a well-contriv'd *Watch*? A man that views a ſtately *Houſe*, or *Ship*, will not be ſo void of Reaſon, as to ſay, *It built it ſelf*. Dull *matter* could never produce it ſelf. The *matter* of the world, is every where in *Motion*. We muſt unavoidably come to a *Firſt Mover*. This *Firſt Mover* can be no other than a GOD. Yea, if the Pagan *Galen*, could not Read his *Anatomy-Lectures*, without breaking forth into an Hymn of *Praiſe*, unto his Maker; it may ſuffice to ſay, O man, Shew thy ſelf a man, and look upon *Thy ſelf*: Say, whether any but a GOD, could be the *Maker* of a Creature, ſo *ſurprizingly and wonderfully made*! But then, the *Works* of *Providence*, which is *Continued Creation*, will yet further ſatisfy the *Reaſon* of a *man*, in the *Being* of a GOD. The *Preſervation* of the world, like an Army preſerved in exact Order, tho' compoſed of Different and Quarrelſome Nations; *Reaſon* ſayes, it muſt be

be ascribed unto a GOD, *whose Kingdom Ruleth over all.* But there are *Extraordinary Occurrences* in the world, as well as *Ordinary* ones, to proclame, *That there is a GOD.* There have been undoubted *Prophecies*: We don't shew our selves men, if in them, we don't see a GOD; who *shews unto His Servants, the Things that are to come hereafter.* There have been stupendous *Miracles*: We don't shew our selves men, if in them we don't see a GOD, *who doth wondrous Things.* There are signal *Mercies* granted sometimes, as *Answers* to *Prayer*, and *Rewards* to *Vertue*: Those men don't show themselves men, who do not say, *These are the doings of a* GOD, *and marvellous in our Eyes.* There are such Retaliating *Judgments* inflicted sometimes upon the *Wicked*, that if we will shew our selves men, we must, upon the sight thereof, Cry out, *Verily, There is a* GOD, *who Judgeth in the Earth.*

Well then; Shew your selves men.

If there is a GOD, *Reason* sayes, This GOD is to be *Feared*, and *Loved*, and *Hoped in*. Since there is a GOD, there is all the *Reason* in the world, that every man should *Seek* this GOD, and *Serve* Him world without end. In all Ungodliness, there is a *practical Atheism*. Of Ungodly men 'tis said, *They are without God in the world*. Indeed, they *Defy* the perfections of God, and they set up the *Flesh*, the *World*, & the *Devil* instead of God: Thus they *Undeify* the Blessed GOD; as far as they can. Say, *Reason*, say; Is this to do like a *Man*? O don't persist in thy *Atheistical Ungodliness*, until the GOD, whom thou hast so vilified, make thee feel, in the direful effects of His wrath, a proof of His *Eternal Power, and God-head*! But then,

Secondly, That man does not shew himself a man, who does not Believe, That the *Christian Religion* is the *Truth* of God. A *Deist*, as the *Beast* will be called, is worse than a *Beast*. Men had not been so prone to *Deism*, as

as we do with Horror see them in the *Baptized Nations* of *Europe*, if they had not been first *Unmanned* by *Beastly Debaucheries*. In the *Christian Religion*, we are taught the way to Blessedness, in the Enjoyment of God: This *Christian Religion* is truly and justly called, in 2 Pet. 2. 2. *The way of Truth*. And every *Religion*, any farther than it agrees with the *Christian Religion*, is truly to be called, *A False way*. They do not shew themselves men, who Embrace not the *Christian Religion*. I cannot but affirm it unto you; We have not *Stronger proof*, that there is a GOD, than we have, That our Blessed JESUS is the *Christ* of God, and that His *Religion* is the *Truth* of God.

If we shew our selves men, we shall perceive, That there is nothing in the *Christian Religion*, unworthy of a GOD. We read in 1 Tim. 3. 16. *Without Controversy, great is the Mystery of Godliness*. There are two Things which render the *Religion* of our Lord

Jesus

Jesus Christ, *without Controversy*. One Thing is, *That it is a Great Mystery*. The methods of a sinners Reconciliation to God, expressed in the Gospel. are Noble, are Charming, are full of Majesty; there is an Exquisite contrivance in them. The contrivance can be ascribed unto none but a GOD, whose *Understanding is Infinite*. Another thing is, *That it is a Mystery of Godliness*. There is nothing in the Gospel, but what has a Tendency to promote what is *Holy and Just and Good*: No one vice is Countenanced in it: None but the *thrice Holy God*, could call for such an universal, and self-denying, and flesh-mortifying Sanctity. Every *Religion* else under the Cope of Heaven, prescribes very silly wayes to obtain the *Pardon* of *Sin*, and leaves the professors of it, many wayes under the *Power* of *Sin*. There is no *Religion* among men, besides the *Christian*, but if men would show themselves men, they would immediately change it for the *Christian*;

*tian*; there is no *Religion* but *This*, worthy to be maintained by a *Reasonable man*.

Again, Were not all the Ancient *Prophecies* of the *Messiah*, compleatly answered in our Blessed JESUS? Our JESUS, not only *Came*, when the *Messiah* was to come; He also *Did*, all the *Messiah* was to do, according to *Prophecies*, that God had given to the Church, concerning that *Seed*, *that was to Break the Serpents Head*. All fell out, as we are told, in Luk. 1. 53. *As He spake to our Fathers*. We find in many scores of amazing Instances, the Things *Foretold* of the *Messiah*, *Fulfilled* in our *Saviour*. Our Lords *Birth*, our Lords *Life*, our Lords *Death*, and all the Remarkable Circumstances thereof, were but so many Remarkable Accomplishments, of what had been promised by God, about our Lord-Redeemer. Then, shew your selves men, and say, *Certainly the Religion of the Blessed JESUS, must be the Religion of GOD*.

More-

Moreover, Could any but the *Messiah* have been able to Do the *Miracles* that were done by our Blessed JESUS? Our JESUS did those very *Miracles*; which were predicted by the *Divine Oracles*, to be done by the *Messiah*; and they were such *Divine Miracles*, that every Impartial Spectator must say, *O Lord, There are no works, like thy works.* A Learned man said unto our Lord, in Joh. 3. 2. *No man can do these Miracles that thou dost, except God be with him.* Truly, to Help the *Blind*, and Heal the *Lame*, and Cure the *Sick*, and Raise the *Dead*, and Cast out the *Devils*, all in His own Name, and Enable His *Disciples* to Do all these Things, and to Glorify God with *Tongues* which they never Learnt before: and such Things to be done for two hundred years together! *No man can do these Miracles, but the Messiah of God, who is more than a man.* The most Inveterate Pagans, in their Libels against our Saviour, were not able to Deny these *Miracles*; the

*Jews*

*Jews* own them, in their *Talmud*, the *Turks* own them, in their *Alcoran*; So notorious is the *matter of Fact*. Wherefore, shew your selves men, and say, *Never could any Religion be more confirmed, than the Religion of the Blessed JESUS.*

Finally; Is not the Blessed JESUS *Risen from the Dead*? Yes; And as His Apostle tells us upon it, in Rom. 1. 4. *He is declared the Son of God, with power, by the Resurrection from the Dead.* That our Lord *Rose from the Dead*, hath been made apparent, *by many Infallible proofs.* After His *Resurrection*, He exhibited Himself, unto those Good men, who *Saw* Him, and *Heard* Him, and *Felt* Him, and convinced all their *Senses*, that it was *He*: This He did, no less than Ten several Times, and unto no less than five Hundred at a Time; and the Witnesses thereof, who were acted by a *Spirit*, that could not possibly be any other than the *Spirit of God*; These went over the Earth, witnessing

ſing of it, yea, ſuffering for it, in ſuch a manner, that the mo Judicious Examiners could not but ſee, They were neither *Deceivers*, nor *Deceived*, in what they *Witneſſed*. Yea, our Lord, ſince His *Aſcenſion* into the Heavens, as a *Proof*, and a *Fruit* of His *Aſcenſion*, hath ſent unto us a *Letter* [The Book, of *The Revelation*,] wherein He fore-ſignified a Thouſand Things, both about the *Romiſh Apoſtacy*, and the *Mahometan Impoſture*, which are ſince moſt exactly come to paſs. They do not ſhew themſelves men, who harbour any ſuſpicion of a *Religion*, having ſuch *Broad-Seals* of Heaven unto it. But, come then, ſhew your ſelves men: If the *Chriſtian Religion* be the *Truth of God*, *Reaſon* ſayes, That our Lord Jeſus Chriſt ſhould be our very *Life*, and that we ſhould *Obey Him*, as the *Author of Eternal Salvation* for us. Is the *Chriſtian Religion* the *Truth of God*? There is then all the *Reaſon* imaginable, That we ſhould conform our ſelves to the Direct-

Directions of that Blessed *Religion*; and *Deny all Ungodliness and worldly Lusts, and live Soberly, and Righteously, and Godlily*, as that *Religion teacheth* us. Man, to be content without an *Union* to *Christ*, and an Interest in His *Righteousness*; To be content with an Earthly portion, and without the *Blessedness* of the *Heavenly City*, that *Christ* hath purchased and prepared for us; To make light of the *Worship*, and *Church-state*, and *Sacraments*, that *Christ* hath Instituted; Or, to Study no conformity unto the Exemple of the Blessed JESUS: Alas, Thou dost not shew thy self a man, in all this Unchristian Behaviour.

II. The *Follies* of Sin, are so many, so obvious, and so very *Brutish*, worse than *Brutish*, as abundantly to convict those, of not acting *Reasonably*, who do not live *Religiously*. In Sinning against God, there appears nothing but *Folly*: Shew your selves men, and you'l see the Folly of sinning,

ning. No man in his wits, would ever do the Things that we all do, whenever we *Sin*. An *Irreligious Action* muſt be charged with *Folly*, whoever does it; it cannot be vindicated.

For,

Firſt; The *Law* of the *Only wiſe God*, muſt needs be a *very wiſe Law*; But *Sin* againſt God, is a *Tranſgreſſion* of that *Law*; Hence there muſt needs be *Folly* in the *Tranſgreſſion*. Does that man ſhew himſelf a man, who will not conſent, that the God who made him, ſhould give *Law* unto him, or that the *Law* of God, *concerning all things is Right*? We are, with infinite Reaſon told, in Pſal. 111. 10. *The Fear of the Lord is the Beginning of Wiſdom, a Good Underſtanding have all they who do thoſe things.* There is then an extream want of *Wiſdom* in them who do not live in the *Fear of the Lord*; they want *Underſtanding* exceedingly, who do not *ſuch Things*. To do *Irreligiouſly*, is to act

act juſt contrary to the *Rule of Wiſdom*; and is this to act *Reaſonably*? No, there is no *way of Sinning* eſpouſed by the Children of men, but the *Rule of Wiſdom* ſayes upon it, *This their way is their Folly!*

Secondly; To *Act Inconſiderately*, is to *Act Unreaſonably:* Now there is no Sinner but what is monſtrouſly *Inconſiderate*, and therefore ſhamefully *Unreaſonable*. 'Tis complained of them that ſin, in Iſa. 1. 3. *They do not Conſider*. It is the property of unreaſonable Animals, *That they never Think*. And, I pray, how much does a ſinner *Think*, when he is going to *Sin*? Does the ſinner *Think*, That the Eye of God is upon all his wickedneſs? Does he *Think*, That God will call him to an Account, for all his wickedneſs? Does he *Think*, That Sin will be *Bitterneſs in the latter End*? Or, Does that man ſhew himſelf a man, who never *Conſiders*, *That* there is a God, and *Why* God made him, and *How* God is to be ſerved? Or that man, who never

*Considers, If I Dy in my present Condition, what will become of me throughout Eternal Ages?* This is the Guise, This the Crime, of the *irreligious*. The Psalmist could say, in Psal. 119. 59. *I thought on my ways, and I turned my Feet unto thy Testimonies.* Tis very sure, That the men who don't walk in the wayes of God, are men that little *Think on their wayes.* But if we don't *Think* like *Men*, how can we *Think* that we *Act* like *Men*?

Thirdly, When a man *Sins* against God, he makes very *Fooliſh Bargains*. A Sinner may be impleaded for an *Ideot*; he does worſe than part with a peice of Gold, for an Apple or a Counter. Does he ſhew himſelf a man, that for the ſake of a ſordid *Luſt*, will part with a precious *Chriſt*, and all His peerleſs Benefits? 'Tis done by all the *Irreligious*. Does he ſhew himſelf a man, that prefers *Temporal* Things, above *Eternal*? He that for the ſake of the Criminal *pleaſures of Sin*,

*Sin*, which *are but for a ſeaſon*, will forfeit the *pleaſures which are at the Right Hand of God forevermore*! He that for the ſake of the *Deceitful Riches*, which *take themſelves wings, and flee away*, will forego the *Durable Riches* of the *Heavenly Subſtance*? The *Devil* is daily ſolliciting men into his Curſed *Bargains*: He ſayes to the ſinner, *Let me have thy Soul, to be a Companion with me, in my Everlaſting Torments, & I'l accommodate thee for it with a few Momentany Delights*. Does he ſhow himſelf a man, that will be betray'd into ſuch a wretched *Bargain*? The Sinner is that man, and therefore not a *Man*. He ſpoke like a *Man*, that refuſed a coſtly Sin, ſaying, *Nolo tanti emere panitentiam*, I will not Buy Repentance at ſo dear a rate. A ſinner parts with *God*, and parts with *Life*, and parts with Heavenly *Happineſs*; and what gets he by the *Bargain*? Oh, Tis all to Buy nothing but a ſad *Repentance*. Is this to play the *Man*? 'Tis to play the *Fool*.

Fourthly; When a man *Sins* againſt God, he runs very *Fooliſh Ventures*. Is it not a Non-ſenſical Thing, for a man, to daſh himſelf, againſt what he knows will be too hard for him? The Sinner does daſh himſelf againſt an Omnipotent God, who is able to cruſh him in a moment. He does not ſhew himſelf a man, that ſhall go to contend with *God*; *Man*, Feeble man, Sorry man, is no fit match for the Almighty *God*. But all the *Irreligious* are *found Fighters againſt God*; even againſt that God, againſt whom no man ever *hardened himſelf and proſpered*. By ſin, a man does as it were beat a Challenge unto the infinite God; It may be ſaid of him, *He ſtretcheth out his Hand againſt God, and ſtrengthneth himſelf againſt the Almighty*. Now, what is this, but the Fierceneſs of a *Devil*, rather than of a *Man*? A ſinner madly runs the *Venture*, of undergoing the Anger of that God, who overturns the *Mountains in His Anger*.

*Anger.* He runs the *Venture*, of being ſeized by the wrath of God, and *Broken* by that wrath in *the place of Dragons.* He runs the *Venture* of being made an Object, for the dreadful Revenges of God, in the Fires of Hell, till the Heavens be no more. Is this to do like a *Man?* A meer *Senſitive* Thing, will not run into the *Fire.* Where are the *Senſes* of the Sinner then? He ſees the *Fire* of the Eternal Vengeance of God before him; and yet when he ſins, he runs and leaps into that formidable *Fire!* Oh! If men would ſhew themſelves men, they would not be ſo deſperately *Ventureſome.* Stop, Sinner, Stop, and ſhew thy ſelf a man, *Go not on ſtill in thy Treſpaſſes.*

III. When men *come to themſelves*, they Cry out of themſelves, as not having *Acted Reaſonably*, when they have not *Lived Religiouſly.* The famous Prince *Henry* would ſay, *I know not what you call Puritan Preaching, but*

*I am ſure, I love that Preaching that goes to my Heart.* Give me leave; If we will ſhew our ſelves men, the Things now to be *Preached*, will *go to the Heart*! There is a Time, when men *come to themſelves*; and that is, when they ſee themſelves *going from every thing elſe*. Never do men ſee ſo clearly, as when they have the *ſhadow of Death* ſitting on their Eye-lids. Men do moſt ſhew themſelves men, when they be *Dying men*. When the Children of men ſee themſelves likely to live no longer in the world, the *Spells* which the world laid upon them, are expiring; and they then make the Trueſt Reflections upon the paſt Actions of their lives. It was a Great Queſtion which a Perſon of Quality once put unto a Wiſe perſon, *How may I moſt wiſely Order my life?* And it was a wiſe Anſwer then given to the Queſtion, *So Think, ſo Do, ſo Live, as you would have Choſen to have done, a while ago, when you thought your ſelf a Dying.* Truly when men *think them-*

*themselves a Dying*, Then, *Then*, they come to *Right Thoughts*, about the *Wisest* way of ordering a *Life*. Men come to *Judge Reasonably*, when they feel themselves going to appear before the dreadful *Judgment-seat of God*. But they then do *Judge*, that they have not *Liv'd Reasonably*, if they have not *Liv'd Religiously*. All *Dying* men ordinarily, when they look back upon their Actions, they look upon their *Sinful Actions*, as very *Foolish Actions*, and *Brutish* ones. *Irreligious* persons, are forewarned, in Prov. 5. 11. 12. *Thou wilt mourn at the Last, and say, How have I hated Instruction, and my heart despised Reproof?* Even so, these persons do *mourn at the last* over all their *Irreligious* Actions, and say, *How have I play'd the Fool, in what I have done!* As the Apostle speaks, in Rom. 6. 21. *What Fruit had ye then, in those things, whereof ye are now Ashamed? For the End of those things is Death*: When men see themselves near to that *End*, they are miserably

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*Ashamed* of *those things*, wherein they have done amiss.

More particularly.

First; When a man *comes to himself*. and his *Death*, he pronounces nothing to be so *Reasonable*, as for a man to be *Religious*. A Dying man, will not only say with him, in Numb. 23. 10. *Let me Dy the Death of the Righteous*: But he will also say, *I have been a Fool, that I have not Lived the Life of the Righteous*! That Great Scholar, and Great States-man, *Grotius*, when he drew near his Death, professed, He would gladly now give all his Learning and Honour, for the *Religion* of a certain poor *Mechanic* in his Neighbourhood, that spent some Hours every day, in his Devotions; and he Cryed out, I *wish all the world saw so much Reason in Religion as I do!* and being asked the best Counsel that a man of his Great Attainments could give, he only said, *Be Serious*. Truly, There is no Scoffing at *Religion*, ordinarily in the mouth of a Dying man;

*Death*

*Death* will make a man *Serious*: They that once *Laugh'd* at *Serious Religion*, when they come to *Dy*, they don't *Laugh* indeed, no, but they *Gnash* at their own Folly for doing so: In their Dying Day men grow *Serious*, and with a Deadly Groan they wish, *Oh! that I had been more serious in my life, and more seriously pursued the main business of my life!* A Renowned Privy-Counsellor, to several Monarchs, in the English Nation, at the end of his life, gave this as the Result of his long Experience; *Now*, sayes he, *I find, that Seriousness is the greatest Wisdom; I find, that a due Temperance is the best Physick; I find, that a Good Conscience is the best Estate.* Such, even such are the Attestations, which men in all Ages have given to the *Reasonableness* of *Religion*, in those last minutes of their lives, when they have most shewn themselves men. That Great Emperor, *Charles* V. one of the Greatest men that ever lived in the face of the Earth, Resigned his

his vast possessions before he dy'd, and Retir'd wholly to his Devotions; and Solemnly declared, *The sincere profession of the Christian Religion, hath in it Sweets & Joyes, that are not known in the Courts of Princes!* Truly, my Hearers, you never heard of any man on a Death-bed, *Repenting* that he had lived *Religiously* and *Seriously*: But you continually hear of Dying men, full of *Repentance*, that they have had so little of *Religion* in their lives; and Crying out, as a Great man, well known in the English Nation did: when taking his Farewel of his most considerable Friends, he did it in those words, *Remember, Sirs, I Repent of all my life, but that part of it, which I spent in Communion with God, and in doing of Good. Then*, even at such a Time as *That*, the Celebrated *Selden*, who had survey'd almost all the Learning under Heaven, could say to his Friends, *The five last Verses in the second Chapter to* Titus, *now do me more Good, than all the Vo-*

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*lumns in the world.* Will you Believe it, Sirs? When men are *ceasing to Live*, they then Judge it a *Reasonable* Thing for men to *Pray without ceasing while they Live.* When men are going to the *House Appointed for all the living*, they then Judge it a *Reasonable* thing, to count an *Hour spent in the House of God, better than a thousand elsewhere.* Hence I infer, men don't shew themselves men, till they make such a *Judgment.*

Secondly; When a man *comes to himself*, and his *Death*, he confesses, that in *Sin* he was *beside himself.* *Sin* seems a profitable, and a satisfying, or at least an excusable sort of a Thing, while a sinner is under his present *Enchantments*; and as 'tis said, in Psal. 36. 2. *He flatters himself in his own Eyes, until his Iniquity be found to be Hateful.* *Sin* seeems a light Thing to a man, while he is *Enchanted* and *Entangled* with it; but ask a Dying man, *What is the heaviest load that lies*

*upon you?* He will say, *My Sin, my Sin! Oh, my Iniquities, they are as an heavy Burden, too heavy for me!* What saith *Solomon*, about the Sin of *Drunkenness? At the last, it bites like a Serpent, and stings like an Adder.* A Dying man, feels a Deadly *Sting* of Sin upon his mind, and wishes, *Oh, that I had never meddled with it.* The Dying *Drunkard* sayes, *I had better had swallow'd any Gall, than so many Excessive Cups.* The Dying *Wanton* finds he had better have been shot through with any *Fiery Darts*, than with those of Unchastity. The Dying *Swearer*, finds he had better have taken so many *Coals*, than so many *Oathes* into his mouth. The Dying *Cheater*, finds he had as good have drunk down so much melted *Silver*, as have Rob'd his Neighbour. A man that has misspent his Hours, with vain and lewd *Company*; he can't keep from them for his life: When this Idle man comes to Dye, his old Companions coming about him, appear like so ma-

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ny horrid *Rattle-Snakes*; he Cryes out, *O Lord, Gather not my Soul with such Sinners; Lord, Let me go to the Company of them, that led a Religious life.* I say then, Those men, don't shew themselves men, who have not now the same Opinion of *Irreligious* Actions that they will have when they come to *Dye*; and who do not choose to be with *Religious* company, rather than to *sit with vain persons.* Briefly, The Cry of Dying men is, *My sin, it has undone me! it has undone me!* And we don't shew our selves men, if we don't see this, before we fall into our Dying Hours.

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THus, you have seen irrefragable *Demonstration*, That men do not *Act Reasonably*, if they do not *Live Religiously*. That I may my self *Act Reasonably*, I must now turn this *Demonstration*, into an *Exhortation* unto all my Hearers, to *Live Religiously*.

Sirs, if any of you walk in the wayes of *Irreligion*, I Summon you to the *Bar* of your own *Reason*; certain I am, that you will be dreadfully Condemned at that *Bar*: But then, Oh, shew your selves men, and Think, what a Condemnation you must expect from the more dreadful *Bar* of Heaven: For, *God is greater than our Conscience*.

Many Hearers do much admire, that which they call, *Rational Preaching*; but when they have oppos'd it unto *Scriptural Preaching*, they have but betrayed a sufficient want of *Reason*. The most shallow *Divines*, and the most empty *Harangues*, have most unjustly been sometimes distinguished by the Name of *Rational*. Whereas, the more of *Gospel* there is in our *Preaching*, the more of *Reason* there is in it. *Scripture* is *Reason*, in it's highest elevation. I am now accordingly to set before you, diverse *Lessons* of *Scripture*, in such Terms, that you shall horribly Sin against *Reason*, if you sleight them. I. Shew

I. Shew your selves men, and be not so *Brutish*, as to commit any of the *Faults*, for which the *Brutes* themselves may Reproach us. A wicked man, is called in Psal. 92: 6. *A Brutish man.* Most *Reasonably* may that man be called so, that shall be so *Unreasonable* as to do the vile things, which the very *Brutes*, by the meer *Instinct of Nature* avoid. God has implanted a *Natural Instinct*, into the *Unreasonable Creatures*, partly that so the *Reasonable* Ones, may be by them *Hieroglyphically* Cautioned and Instructed in many points of *Discretion*; and He has furnished us with *Reason*, partly for this purpose, that we may apprehend those *Hieroglyphics*. Many Things there are, wherein if we do amiss, the *Brutes*, though they are *Mutes*, will very *Loudly* and as very *Justly* cast Reproach upon us. As now, shew your selves men, and Thankfully *Consider* and *Acknowledge*, the *Benefits* which the Good God is

daily conferring upon you, and Love and Serve, and Seek your *Benefactor*. If you do it not, the *Ox* and the *Ass*, will Reproach your Ingratitude; we read it, in Isa. 1. 3. *Hear, O Heavens, and give Ear, O Earth; The Ox knowes his Owner, and the Ass his Masters rib; but Israel doth not Know, My people doth not Consider: Ah, sinful Nation.* Again, shew your selves men, and let not slip the *Seasons of Grace*, but *Seasonably* apply your selves, to *Do* the Service, and *Get* the Blessing of God. If you do it not, the *Stork*, & the *Turtle*, the *Crane* and the *Swallow*, will Reproach your Sleepiness: We read it, in Jer. 8. 6. *The Stork in Heaven knows her Appointed Times, and the Turtle, and the Crane, and the Swallow, observe the Time of their coming, but my People know not the Judgment of the Lord.* Once more; shew your selves men, and mind the Business of your *Particular Vocations*, with Honesty and Industry. If you do it not, the *Ant* will Reproach your Slothfulness:

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We read it; in Prov. 6. 6. *Go to the Ant, thou Sluggard, consider her wayes, and be wise, ---she provideth her meat in the Summer.* Yet again; Are there among you any *Children Undutiful* unto their *Parents*? Oh, more show your selves men, lest the young *Ravens*, and the young *Eagles* Reproach you for your Undutifulness: We read in Prov. 30. 17. *The Eye that mocks at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* When the *Old Ravens* are sick and spent with Age, the *Young* ones will keep with them, and be marvellously kind unto them. When the *Old Eagles*, are so impaired with Age, that they can't Feed themselves, the *Young* ones Feed them, and Help them with a marvellous Tenderness. Behold, the Birds of Heaven, ready to fly in thy Face, and scratch out thine Eyes, if thy Parent be ill requited. Furthermore; It was an Admonition which our Lord gave unto His Disci-

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ples, in Mat. 10. 16. *Be wise as Serpents, & harmless as Doves.* A *Serpent* perceiving himself to be much hated, keeps himself out of Harms way as much as ever he can; he does not throw himself into Dangers, he affronts no body, assaults no body, provokes no body, that will not first meddle with him. Christians, show your selves men, and Remembring that an Evil world hates you, do you prudently decline all needless provocations of other men; Else the *Wisdom* of the *Serpent* will Reproach you. A *Dove*, is Innocent, and Patient, Cheats no body, Hurts no body, Damnifies no body, Revenges no Injury. Christians, show your selves men, and be Injurious to none, but Serviceable to all, as far as we lawfully may, in all their Interests: Else the *Goodness* of the *Dove* will Reproach you. Moreover the Sins of *Intemperance*, I was going to say, They are *Beastly Sins*: But I should wrong the *Beasts*, to call them so; the *Beasts* do

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but Reproach our *Intemperance*. Oh, shew your selves men. It was with too much of Reason said by *Chrysostom*, *An Ass is wiser than a Drunkard.* When *Glareanus* was urged unto the Drinking of more than was for his Good, his Answer was, *Num isto cane insipientiorem, me vultis?* Would you have me show less wit than a *Dog*? One who had spent a Night in drinking of *Healths*, Riding home, at a Brook in the Road, bad his *Horse* to drink the *Health* of a person he named unto him; the *Horse* not feeling any Need of Drink took no notice of it; whereupon the Disguised Master had so much *Reason* left him, as to make this Reflection, *Alas, This poor Horse has more of Reason than his Drunken Master.*

I'll have done, when I have noted this one thing more. Do we Indulge in the Town, a considerable Number of *Drones*; people that might work for their living, but can give no tolerable account of any work by which they

they live? Sirs, There is not one Hive of *Bees*, in any of our *Gardens*, but what *Reproaches* us for our Allowing of any *Drones* among us. The Exemple of the well-governed *Bees*, may *Sting* us, with shame for our Negligence. One writing of these curious *Animals*, very truly sayes, *Reason, as abused by us, is as much our Condemnation as our Prerogative.*

II. Shew your selves men, and Never Do any of those things, which you plainly *See* and *Feel*, bring no *Good*, but much *Harm*, to those who do them. Will a *Man* do that, which he sensibly finds do him all manner of *Harm*, and no manner of *Good*? No, the very *Beasts* themselves will shun such Things as those.

The Sin of profane *Swearing*, I wonder, what shadow of *Good*, any man can think to get by it. In every other Sin, a man aims at *Pleasure*, *Profit*, or *Honour*; but the *Swearer*, as the Christian Poet Sings;

Lets

*Lets his Soul run for nought, as little fearing;*
*Were I an* Epicure, *I could hate* Swearing.

For a man, to cast *Contempt* on his Almighty and Eternal *Maker*, and this, without the prospect of making any of the least advantage to himself! To incur the displeasure of the Infinite God, for nothing but a sottish custom, of having the *Bold Sound* of a *Big Word*, in your Language! Wretches, Do but show your selves men, and you'l *talk no more so exceedingly* Profanely, *nor let such* Blasphemy *come out of your mouthes.*

But there are some Sins, wherein the Sinners themselves have already found a *Sensible Detriment.* Now, shew your selves men, and no more cast the Things that have already poisoned you. We say, *A Burnt Child will dread the Fire.* Sirs, can you tell

of no *Sins*, that have already *Burnt* your Fingers? You have Evidently done your selves a mischief, by what you have done. Oh, shew your selves men, and not worse than *Children*: Say, *I have done that which hath not profited me, and I will therefore do it no more.* Certainly, a *Drunkard* herein does not shew himself a man, when, as in Prov. 23. 29. *Who hath Wo? They that tarry long at the Wine:* --- Yet say they, *I will seek it yet again. Man,* [if at least we may call thee, *A man!*] Hast thou not paid very dear, for thy keeping such and such lewd *Company*? Thy *Company*, and thy *Drinking*, and *Gaming*, and *Filthiness*, with such *Company*, dost thou not plainly feel, that thou art the *worse* for it? Thy *Health* decayed, thy *Name* disgraced, thy *Purse* wasted? shew thy self a man, and, Oh, don't play the *Fool* at the old rate any more. Come away, for shame come, away; And *my Son, Sinners Entice*, answer them, *No, I have always got more Harm than*

*Good*

*Good, by being with you; Depart from me ye Evil-doers, that I may keep the Commandments of God.*

Or, I will suppose, that you have never yet, in your own Experience, met with *Evil Effects* of these and those *Evil Actions.* Neverthelels, Have you not seen the *Evil Consequence* of such *Actions* in other men? The *Judgments* of God upon others, will be *Warnings* unto us, if we shew our selves men. Have not you *Seen* other men, terribly Destroy'd by the *Judgments* of God upon them, for their wickedness? Then shew your selves men, & as an Argument against all such wickedness, now say, *Destruction from God is a Terror to me. Seen!* I'l tell you what you have *Seen.* You have *Seen,* the *Judgments* of God cuting off whole Nations, for their Despising and Refusing the *Glorious Gospel* of the Lord Jesus Christ. You have *Seen* the *Judgments* of God, upon the *Rebellions* of men, bringing upon them the very Things that they have *wish'd.*

You have *Seen* the *Judgments* of God, punishing *Drunkenness*, with Poverty, with Sicklineſs, with Ignominy, and with Tragical Death. You have *Seen* the *Judgments* of God, leaving *Sabbath-breakers*, to *Break* all the Laws of Heaven, and haſten their Falls into that *place of Torment* where they *ſee no Reſt*. You have *Seen* the *Judments* of God, heavily *Curſing* the *Children* that *ſet Light by Father and Mother*, and cauſing them *to Dy before their Time*, yea, to *Dy upon the Gallows*. You have *Seen* the *Judgments* of God, upon *Whoremongers* and *Adulterers*, making them to *mourn at the laſt*, when *their Fleſh and their Body hath been Conſumed*. You have *Seen* the *Judgments* of God, ſtrangely Conſuming the *Eſtates* got by *Gaming*, and *Cheating*, and *Stealing*, and *Robbing*, and *Pyracy*, and *Burning Coals* carried into the Neſts, that have been Feathered by Diſhoneſty. You, my young Folks, have *Seen* the fearful *Judgments* of God, *caſting the Fierceneſs of His Anger*, upon the *Young Folk*.

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of our Land, that have *Cast off Fear, and Restrained Prayer before Him.* Now, if you shew your selves men, you will take these awful *Warnings* of Heaven. Oh shew your selves men, and by abandoning these Transgressions, declare, *Lord, I am afraid of thy Judments.*

III. Shew your selves men, and *Reflecting* on your *Errand* into the world, make due *Reflections* also on what you have done concerning it. A *Man* is a creature capable of *Reflex Acts*, and there is none but *Man* in the visible Creation so. Every man comes into the world, by the *Order* of God, and on an *Errand* for Him. He that would shew himself a man, must Reflect, *Why am I in the world?* And, *What have I to do in the world?* Our *Errand* hither is, expressed in those words, Isa. 43. 21. *This people have I formed for my self, they shall shew forth my praise.* It is, to Observe and Adore the perfections

of the Infinite *God*, and bear a Testimony to the *Truths* and *Wayes*, and yield Obedience to the *Laws* of the Lord Jesus-Christ, in *this world*, and so to prepare for *a Blessed state* in *another*. In short, Our *Errand* hither, is, To Glorify God and the Lord Jesus Christ, in Conforming to the Rules and Hopes of His Holy Religion. That man does not shew himself a man, who counts himself Born for any *meaner purposes*. He that Lives only to *Eat* and *Drink*, and *Play*, and *Sleep*, and by some labour to purchase himself conveniences for all of those, what? I pray, does that man shew himself a man? But then, Oh, shew your selves men, by Examining your selves, how far you have done what you were Born to do. Sayes the Apostle, 1 Cor. 11. 28. *Let a man Examine himself.* He that would shew himself a man, let him do it, by *self-examination.* Of what? The Prophet has thus answerd That; *Thus saith the Lord of Hosts, Consider your wayes*

I

It was a sad Complaint, Jer. 8. 6. *No man said, what have I done?* Let there be no such thing by Heaven Complained over us: But, shew your selves men, and Retire from the Noise of secular Business, and ponder with your selves; *Well, How many years have I been in the world? And what have I been a doing in all these years? Have I minded any thing yet, but vain Diversions from the main Business of my Life? What progress have I made in the Knowledge of God, and of the Lord Jesus Christ? And what Service have I done for His Glorious Name? And what Good preparation have I made, for a Better world?* Reflect on the Conduct of your *Lives*, and shew your selves men, by Examining your selves, *whether you have Lived like men!*

IV. Shew your selves men, and seek not your *Happiness*, in those poor and Low Enjoyments, that never can make any *Rational Creatures Happy*. Unsanctified *Men*, will dream of an

*Happineſs* to be found, in the Enjoyments of this world; but if we would Shew our ſelves men, we muſt away with ſo vain a *Dream*. The Everbleſſed God, made *Man* for Himſelf, and gave all theſe inferiour things to *Man*, as only *Helps* and *Means* to bring him to Himſelf. Such are the *Faculties*, and ſuch the *Appetites* of *Man*, that nothing but a *God* can ſatisfy him. Come then, O man, ſhew thy ſelf a man, and ſay with him, in Pſal. 73. 25. -- Lord, *whom have I in Heaven but thee, and there is nothing on the Earth, that I deſire beſides thee: God is my portion forever.* Let men, ſhew themſelves men, and not fancy, that *Happineſs* and *Contentment* is to be found in thoſe worldly things, which flatter the *Luſt of the Fleſh*, the *Luſt of the Eye*, and the *Pride of Life*. The Enjoyments of this life, are Courted by the moſt of men, as their Sovereign *Happineſs*: It may be ſaid of them, as in Amos 2. 7. *They pant after the Duſt of the earth.* An *Happineſs* ſo

for a *Snake* or a *Toad*, rather than a *Man*! Men pursue after nothing, but that they may have their *Senses* Gratified, and their *Estates* Flourishing, and their *Neighbours* putting a value upon them. Whereas, if we would indeed shew our selves men, we should see, That all these things are *Miserable Comforters*, and *Broken Cisterns*, and *Lying Vanities*: and that for to seek *Happiness* in them is to *Rejoyce in a thing of nought*. *Luther* did therefore shew himself a man, when upon some worldy Enjoyments that flowed in upon him, he thus Addressed the God of Heaven, *O my God, I earnestly protest unto thee, that I will not be put off with such things as these.* As the Apostle said, in 1 Cor. 15. 19 *If we have Hope only in this Life, we are of all men the most miserable* So may *all men* Say, *If we have our Happiness only in the Things of this Life, we are of all creatures the most miserable.* Sirs, know you not, That never any man did *Seek* his *Happiness* in the Enjoyments

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of this world, but he loſt what he *Sought*. The Experiment of coming at *Happineſs* iu ſublunary Things, has been Tryed, and Repeted, and Altered, millions of Times; but after all it has been Cried out, as in Eccl. 1.14. *Behold, all is Vanity and Vexation of Spirit*. The *Spirit* of man ſtill finds, as the ſick miſer did of the Bags of Gold, he called for, *Ah, They will not do! They will not do!* Yea, know you not, That if you *ſeek* all your *Happineſs*, only in the Enjoyments of this world, then you *looſe* all your *Happyineſs*, at your leaving this world. As 'tis ſaid, in Pſal 49. 16. *When a Rich man Dyes, he ſhall carry nothing away*. Thus, let a man have never ſo much of this world about him he ſhall ſhortly take his leave of it all. And what is become of all his *Happineſs*, when his Eyes are ſunk, and his Breath gone, and his Heart ſtop'd and a Death-ſhroud, with a few clods of Earth, is all that is left unto him? Oh, ſhew your ſelves men, and no longer ſeek

for

for *Happiness*, in these *Deceitful Things*. Raise up your Thoughts, O *Rational Souls*, to an *Happiness*, that shall be worthy of you, an *Happiness* that shall suit your Noble Qualities, an *Happiness* that will be the *Good Part, never to be taken away*. If you will do like Men, you'l place your only *Happiness*, in the *Enjoyment of God by Christ, through Eternal Ages*.

V. Shew your selves men, and while you are making provision for your *Bodies*, let your *Souls* be as well provided for. 'Tis the priviledge of *Man* to have a *Soul*, a most valuable and never-dying *Soul*. He that would shew himself a man, must Remember, That besides his *Body* and within his *Body*, he hath a wonderful *Soul*; a *Jewel* whereof the *Body* is but the *Cabinet*; A SOUL, I say, or, A Spiritual and Immortal Substance, Endued with the powers of knowing & willing, and affecting to be vitally United unto an Humane *Body*. But, if we shew our selves men, that thing,

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The SOUL, the SOUL, will be of all things, the most *Considerable* unto us, and we shall often Consider on those words of our Lord, in Matt. 16 26. *What is a man Profited, if he gain the whole World, and lose his own Soul?* We are at a world of pains to get our *Body* well accommodated; for this, we *Rise Early*, for this, we *Sit up Late*, for this, we *Eat the Bread of Carefulness*, that we may get *Bread* for our *Body*. We have all this while a *Soul* within us, that makes a lamentable Cry unto us, *When O man, what shall thy undone Soul, be look'd after? Thou hast spent many a year in labouring to support, and preserve, and adorn thy Body, that yet must feed the worms. When wilt thou do any thing for thy Soul that is in danger o' going down into Endless miseries?* Now, shew your selves men, by hearing the Cryes of your own *Souls*, and using your cares for your *Souls*. Your *Souls* are under a *Sentence* of Everlasting Death: Will you do nothing to get that *Sentence* off

off? Your *Souls* are deprived of the Divine *Image*: will you do nothing to get that *Image* Restored? Your *Souls* are *Enslaved* unto Satan: will you do nothing to be rescued out of your *Slavery*? Your *Souls* are perishing in horrible *Distempers*: will you do nothing that those *Distempers* may be Cured? Alas, you don't Act like Men, in doing so. You *Feed* your *Bodies*: but, Shew your selves men, and obtain for your *Souls*, *The Bread of Life*. You *Cloath* your *Bodies*: but, Shew your selves men, & obtain for your *Souls*, *The Garments of Righteousness*. Your *Bodies* are with no little cost, Lodg'd in convenient *Houses*, for a very *little while*: but, Shew your selves men, and obtain for your *Souls*, *An House Eternal in the Heavens*. Oh! if men would shew themselves men, with what Anguish of *Soul*, would they lay to heart, the Condition of their own *Souls*, & pierce the very Heavens with that Cry, in Psal. 116. 4. *O Lord, beseech thee, Deliver my Soul*! And O

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Parents, Let the *Souls* of your *Children*, be in theſe Regards unto you, like your own *Souls*. What? Are your *Children* but the *Children of Swine?* Shew your ſelves men, and be not Regardleſs of their *Souls*; do all that you can to Save them out of the wretchedneſs, which is through your Corrupt Nature conveyed unto their *Souls?* It is well ſaid, by one of the Ancients, *He that minds his Childs Body, more than his Soul, is like One, that if his Child and his Dog were like to be Drowned, ſhould be ſollicitous to ſave his Dog, but let his Child periſh in the water.* Is this to do like a Man, think you? No, 'tis like a Dog rather than a Man. Oh, Shew your ſelves men, & think, *I nouriſh, I adorn the Bodies of my Children, but their Souls are ſtarved, their Souls are naked, their Souls are under the wrath of God: I am in Agonies to help them, when their Bodies are ſick, but their Souls are pining away in their Iniquities.* Deal with them, Do for them accordingly.

VI. Shew

VI. Shew your selves men, and Attend upon the *Ordinances* of the Lord Jesus Christ, with your *Eyes* upon the *End*, for which He hath *Ordained* them. To Act without an *End*, is to Act not like a *Man*. One great Concern of our *Lives*, is to attend on the *Natural*, & *Appointed*, worship of God, in the *Assemblies* of His people. If we would shew our selves men, we should be able to give a *Reasonable Account* of our being at any time in those *Assemblies*. We read of a confused *Assembly* at *Ephesus*, Act. 19.32. *The Assembly was confused, & the most part knew not wherefore they were come together.* But they did not shew themselves men; I can't say, whether *Paul* had not *then* his *Fight with the Beasts of Ephesus*. 'Tis great pitty that any such Thing should ever be said of any *Christian Assembly*. And yet such are the *Thoughtless*, and *Careless* Dispositions of men, that when they come together, very many of them *Think not, wherefore they are come together*. Many come, only because

'tis the *Custom*, & the *Fashion* to come. Sirs, The very *Dogs* that follow their Masters, come also upon that Account. Or, perhaps, many come to please their *Fancy*, or, to keep their *Credit*. An Account not much better than the former. Shew your selves men, and when you come to the Christian Assembly, be able to give a *Manlike* Account of what you do. When the people *went out* unto the Sermons of that Excellent Preacher, *John Baptist*, our Lord thus put them to it, in Mat. 11.8. *What went you out for?* When we come to a Christian Assembly, if we would shew our selves men, we should be able in a *Reasonable manner* to answer that Question, *What is it for?* The main *Ends*, for which our Lord Jesus Christ, hath directed our use of His *Ordinances*, are summed up, in that Sentence, 1 Joh. 1. 3. *Truly our Fellowship is with the Father, and with His Son Jesus Christ.* Now let those be your *Ends* in the using of these *Ordinances*. In the Christian Assembly, be able to say,

*I am here that I may Glorify the Lord Jesus Christ, in Obedience to the Commandment of that Glorious Lord.* Be able to say, *I am here, that I may obtain more Accquaintance with the Lord Jesus Christ, and the Mystery of Salvation by Him.* Be able to say, *I am here, that I may receive Benefit from the Lord Jesus Christ, & have my Salvation furthered:* Yea, and let the more *particular Ends* of every *Ordinance*, have a room in your most awful Thoughts, when you are before God engaged in that *Ordinance*. *Why* do you keep the *Lords Day*? Shew your selves men; let it be, to Commemorate the *Resurrection* of the Lord Jesus Christ; and Assist your expectation of, and preparation for, the *Great Sabbatism*, that will arrive at your own *Resurrection*. *Why* do you stand up at the Publick *Prayers*? Shew your selves men; let it be to implore Heaven for all the Blessings of *Peace* with *Godliness* and *Honesty*, upon your selves and others. *Why* do you bear part in the Publick *Psalms*? Shew

your selves men; let it be to *Admonish* your selves, and *Magnify* your Lord. *Why* do you give ear to the Publick *Preaching*? Shew your selves men; let it be, that your *Souls* may be cast into the *Mould* of what you *Hear*, your *Minds* Enlightned, your *Hearts* Rectified, your *Lives* Reformed, by what you Hear. *Why* do you seek Admission into a *Church Fellowship*? Shew your selves men; let it be, that being *built up in your most Holy Faith*, you may be found *written among the Living* of the Mystical Church. *Why* do you ask *Baptism* for your selves, and for your Children? Shew your selves men; let it be to Signify, and Testify your Good Answer, to the proposals of the *Covenant of Grace*, and lay hold on the *Promises* of that *Covenant*. *Why* do you approach to the Sacrament of the *Eucharist*? Shew your selves men; let it be, to Revive in your own Souls, the Holy Remembrance of what hath been done for us by our Lord & Saviour; and have your Interest in all the *Great*

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*Salvation* of our Lord Seal'd unto you. *Why* do you maintain the *Ecclesiastical Discipline*? Shew your selves men; let it be, to Recover Fallen Sinners unto *Repentance*, and Represent unto the world, what sort of Sinners will be *Banished* from the Heavenly Kingdom. Finally, *Why* do you cast your Mites, into the *Lords-dayes Collections*? Shew your selves men; let it be, to pay your *Quit-rents* unto the Great Lord of all your possessions; and that these things going up as a *Memorial* before God in Heaven, you may be fitted for His Heavenly Mercies. This is *Manly Religion*.

VII. Shew your selves men, and whether God have Dispensed *Comforts*, or *Sorrows* unto you, Endeavour to hear the *Calls* of those *Dispensations*. It is the part of a *Reasonable* man, to think, what may be the *Reason* & the *Design* of the Lords Dealings with him, and to comply with the Lords *Design in all*. Has our God multiplied *Comforts* unto us? We do not shew our selves men, if we

do not now study and contrive, with the Psalmist, *What shall I render to the Lord, for all His Benefits?* It was urged, in Rom. 12. 1. *I Beseech you, Brethren, by the mercies of God, that you present your Bodies, a Living Sacrifice, Holy, Acceptable to God, which is your Reasonable Service.* Hath God bestow'd much *Mercy* on you, 'tis but *Reasonable* that you render all *Service* to Him. Shew your selves men, and Resolve with your selves; *What? Shall I go on in Rebellions against the God, who does continually follow me with His Goodness & Mercy? No, I will not be so Foolish and Unwise as thus Ill to Requite the Lord: But I will fear, and love, and serve my Good God, and Live unto Him, as long as I Live.* On the other side; Hath our God inflicted *Sorrows* upon us? We do not shew our selves men, if we have not the Desire of that afflicted man, *Lord, shew me wherefore thou Contendest with me!* It was said in Prov. 27. 22. *Though thou shouldest bray a Fool in a Mortar, yet will not his Foolishness de-*

*part from him.* For a man to be as Fooliſh, as Carnal, as Worldly, as Prayerleſs, after his Afflictions, as he was before; does he do like *Man*, in that Incorrigible Stupidity? No, he is but a *Fool brayed in a Morter.* Shew your ſelves men, and come to this Reſolution with your ſelves; *What? Have I been Scourged by God, and ſhall I provoke Him to Employ yet more Scourges upon me? No, I will Return to the God that ſmites me, and I will turn from all my provocations. Lord, before I was Afflicted I went aſtray, but if thou make me better by my Afflictions, it will be good for me, that I have been Afflicted.* This 'tis, to ſhew our ſelves men, under the Diſpenſations of God.

VIII. Shew your ſelves men, and having the *Salvation* of the Lord Jeſus Chriſt, *Offered* unto you, do not madly Reject the Gracious *Offers* of it. He doth not ſhew himſelf a man, that Rejects a *Good Offer*: *Quis niſi mentis inops!* It was an *Offer* that Heaven once made unto *Solomon*, in 2 Chron. I, 7.

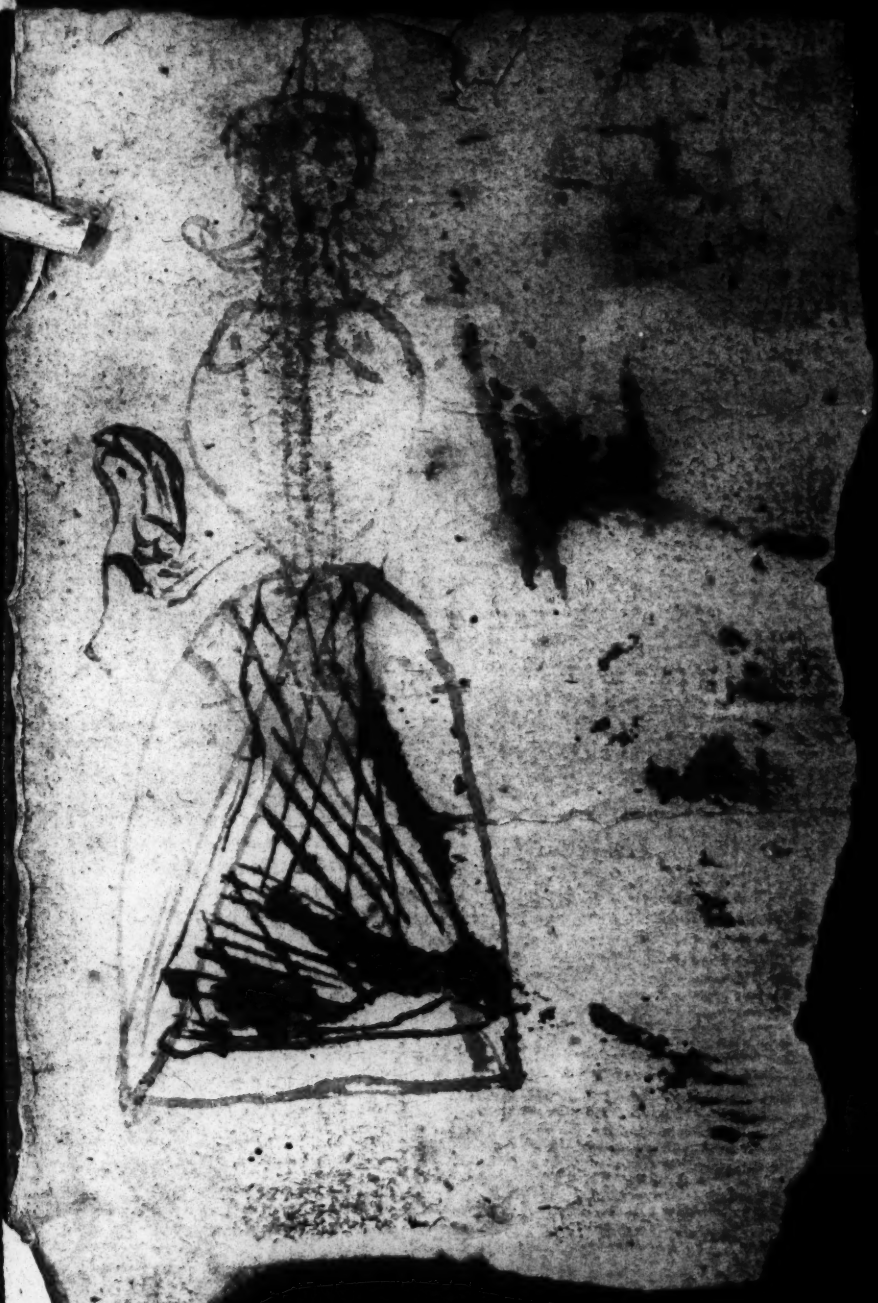
1. 7. *Ask what I shall give thee.* Had *Solomon* then shewn himself a man, if he had not accepted that *Offer?* Sirs, This is a wondrous Thing, The Holy One of God appearing to us, as He did unto *Solomon*, with *Length of Dayes in His Right Hand, and in His Left Hand Riches and Honour*, makes this *Offer* now unto us all; *Ask what I shall do for you.* All the things contained in the *very Great and Precious Promises* of the *New Covenant*, are *Offered* unto them, that will but sincerely *Accept* thereof. Hearken to the Voice of the *Lord of Glory*, and be astonished: From the *Excellent Glory*, there is this *Offer* made unto us, *Man, If thou wilt Accept it, I will by the Imputation of my Righteousness, make thee perfectly Righteous before the Judgment-seat of God: If thou wilt Accept it, I will make thee Holy, and by the Influences of my Holy Spirit, Sanctifying thee throughout, help thee to be daily perfecting Holiness in the Fear of God: If thou wilt Accept it, I will guide thee by my Counsel, and bring thee to my Glory.*

*ry.* Now, shew your selves men, and Humbly, and Gladly, and Thankfully *Accept* this *Offer*; and Cry to God for the Assistance of His *Grace*, that you may *Accept* thereof. Our Lord Jesus Christ, coming to an Impotent man, in Joh. 5. 6. *He saith unto him, Wilt thou be made whole?* That Blessed Lord seeing us in our deplorable state, which by Sin we are fallen into, He demands of us, *Wilt thou be Saved out of this miserable state? Ah, Condemned Sinner, Art thou willing to be Justified & Entitled unto Life Eternal? Slave of Satan, Art thou willing to be made a Free-man in the City of God? Child of Wrath, Art thou willing to be made an Heir of Heaven? Sink of Lust, Art thou willing to be made a Temple of the Holy Spirit forever?* Now, shew your selves men; Let not the Impertinences of this world, cause you to *neglect so Great Salvation.* Lift up your Hearts, unto your Compassionate Lord, saying, *Lord, I am willing, Oh, let thy Grace make me willing!* The man that is not *Willing* thus to be *Saved,*

shall Dy a *Beast*, and Rise a *Devil*.

IX Shew your selves men, and being *Mortal men*, be not unmindful of your own *Mortality*. *Man* is *Mortal*: He does not shew himself a man, who does not *count himself a Mortal*. He that forgets his *Mortality*, forgets that he is a *Man*. We have enough, and enough to Convince us of what we read in Psal. 89. 48. *What man is he that Liveth, and shall not see Death?* And in Job 14. 1. *Man that is Born of a woman, is of few Dayes.* Well then; Shew your selves men, by being mindful that you are but *Men*; and Live not as if you were to *Live always* in this *Dying world*. By *Dying daily*, in Meditating on, and Realizing of our hastning *Death*, we shall shew our selves men; and prove our selves Wise men, and Good men. 'Tis not the part of a *Man*, but of a *Mad-man* to banish all Thoughts of the *Future State*, and pursue the Things of this world, with such Hurry, and Fury as if one were never to go out of this world. Some Sinful persons will say

of a Thing they never thought of, *I thought no more of it, than of my Dying day?* Lamentable! What a *man art thou*, that never thinkest of thy *Dying day?* Shew your selves men, and when you come into, or go out of your *Houses*, think, I *Shall shortly be carried unto the House appointed for all the Living*. When you put off your *Cloathes*, think, I *Shall shortly be shrouded in a Winding-Sheet*. When you enter your *Beds*, think, I *Shall shortly ly down in my Grave*. Often affect your selves, by thinking, how *Certain* your *Death* is, & how *Uncertain* the *Time* of your *Death*. And let the affecting Thought thereof, make you afraid of [illegible] your *Time*, in those things, that will be grievous unto you, when you come to Dy. Alas, men do scarce never so little shew themselves men, as when they are at a loss for an odd Thing, they call, *Pastime*. Ah *Pastime*; what a word is that! For a man that has but a short Glass of *Time*, to make ready for a Tremendous *Eternity*; & for this man to use his wits for the Inventing of

*Pastime*, & Squander away numberless Hours, in meer *Past me*; certainly, he forgets that he is a *Man*.. *Recreations* may be needful, & useful to a *Man*, but in *Immoderate Recreations*, a man does not shew himself a man. In Fine, shew thy self a man, by taking the *present Time*, which is thy *only Time*, to make ready for the *End* of all thy *Time*. Don't leave the *Everlasting state* of thy Soul at *Peradventures*. There is no Unconverted man, but, for ought he can tell he may before to-morrow morning be thrown down into the *place of Dragons*, he may this night be irrecoverably seized by the burning Indignation of God. Sure, That man does not shew himself a man, who can sleep quietly when for ought he can tell, he shall wake in Eternal Torments. Oh, Shew your selves men, by an Immediate Conversion to God, & not procrastinating your Endeavours to get into good Terms with Heaven, through pretences, of a *more convenient season* whereof no *Man*, can be assured.

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